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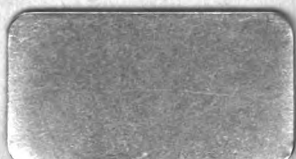
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# The Harklean version of the Epistle to the Hebrews, chap. ...

Robert Lubbock  
Bensly



\* 100  
B. 100







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\* OI. M





THE HARKLEAN VERSION  
OF  
THE EPISTLE TO THE HEBREWS  
CHAP. XI. 28—XIII. 25.

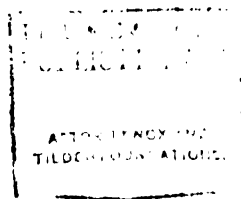
*Printed on the occasion of the Eighth International Congress of  
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p. 1 k

# THE HARKLEAN VERSION

OF

## THE EPISTLE TO THE HEBREWS ✓

CHAP. XI. 28—XIII. 25.

NOW EDITED FOR THE FIRST TIME WITH INTRODUCTION  
AND NOTES ON THIS VERSION OF THE EPISTLE.

BY

ROBERT L. BENSLY,

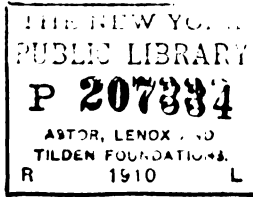
SENIOR FELLOW OF GONVILLE AND CAIUS COLLEGE AND LORD ALMONER'S  
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

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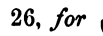



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## ERRATA.

In Chap. XII. 26, *for*  *read* .

Page 8, line 6, *for* 'Diatesseron' *read* 'Diatessaron'.

„ 25, „ 8, *for* 'and τοιοῦτος' *read* 'and τοσοῦτος'.

## ERRATA.

In chap. xii. 13 *for*  *read* .

A division should be marked between lines 21 and 22 of p. .





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Notice on the history of the MS. . . . .	θ

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## ERRATA.

In chap. xii. 13 for  read .

A division should be marked between lines 21 and 22 of p. .



## INTRODUCTION.

IN editing the latter portion of the *Harklean* or so-called *Philoxenian* version<sup>a</sup> Prof. White had to rely solely on the *Ridley MS.* (No. 333, Library of New College, Oxford), which breaks off at the end of verse 27 of the eleventh chap. of the *Epistle to the Hebrews*. In spite of the large additions which have since been made to the stock of *Syriac MSS.* in European Libraries, this *MS.* remained the only authority (if we except certain *Lectionaries* not yet accurately examined) for the *Epistles* of *St Paul* (including the *Epistle to the Hebrews*)<sup>b</sup>. In 1876, however, the *University Library* of *Cambridge* purchased at the sale of the books of the late *Jules Mohl* a complete copy of the *Harklean* version<sup>c</sup>, from which I now publish the concluding chapters of the *Epistle to the Hebrews*. This *MS.*, now classed as *Add. 1700*, is in oriental binding of red leather and consists of 216 parchment leaves, 9½ inches by 6½, with two columns of 37 to 40 lines on each page. The text is clearly written but without vowels, asterisks, obeli or marginal readings. At the beginning of the volume there are three tables of lessons, one for each of the three Classes under which the books are grouped, viz.:

<sup>a</sup> *Actuum Apostolorum et Epistolarum tam Catholicarum quam Paulinarum versio Syriaca Philoxeniana ex Codice MS. Ridleiano in Bibl. Coll. Nov. Oxon. reposito nunc primum edita cum interpretatione et annotationibus Josephi White, S.T.P. Ling. Arab. apud Oxonienses Prof. Tom. i. Actus Apost. et Epist. Cath. Oxonii 1799, Tom. ii. Epist. Paul. Oxonii 1808.*

<sup>b</sup> The existence of *MSS.* where the *Hkl.* version of the Gospels is followed by the *Pesh.* of the other books (as in *MS. 834*, *New Coll. Oxford*, and *Add. 17,124 Brit. Mus.*) seems to indicate that there was, even in early times, a difficulty in procuring copies of the *Hkl.* version of the latter portion of the *N. T.*

<sup>c</sup> No. 1796, *Catalogue de la Bibliothèque Orientale* de feu *M. J. Mohl*, Paris, 1876.

I. The Gospels with the customary subscription, giving the date of their translation in the days of Philoxenus, A.D. 508, and of their recension based on three MSS. (as in the case of the Cod. Angelicus, Vat. 271 and 272, and Add. MS. 1903, Univ. Libr. Cambr.<sup>a</sup>) by Thomas of Harkel at the Enaton of Alexandria A.D. 616. This division concludes with a Diatesseron of the Passion of our Lord<sup>b</sup>.

II. The Acts of the Apostles with the seven Cath. Epistles and a subscription similar to that printed by White. Then follows the unique copy of a Syriac translation of the two epistles of Clement of Rome, which was probably made in the school of Jacob of Edessa.

III. The Epistles of St Paul (ending with the Epistle to the Hebrews). Then follow, as here printed: (1) a subscription referring to an autograph of Pamphilus as the original textual authority for this division, and to two Gk. MSS. as the basis of the present revision; (2) the Colophon which states that the MS. was completed A. Gr. 1481 [A.D. 1170] in the little convent of Mar Šaliba on the holy mountain of Edessa at the expense of Rabban Basil called Bar Michael of Edessa, so that he might have it for study and spiritual meditation and profit both of soul and body. The name of the scribe is Sahda of Edessa.

<sup>a</sup> A copy made by H. Petermann from a MS. dated A. Gr. 1521 (A.D. 1210), who states in his 'Reisen im Orient' (1860), vol. i. p. 127, that the Matrân of the Jacobites in union with the Church of Rome at Damascus lent him this MS. to make a copy, not being allowed to sell it, because a similar MS., about a century earlier, described (in vol. ii. p. 12) as containing the New Test. in the H̄kl. version, had disappeared during the persecution of the Christians at Aleppo, in 1850, having been either burnt or sold to an Englishman. If we consider the great rarity of MSS. of the H̄kl. version containing more than the four Gospels, it seems not improbable that this Aleppo MS. is identical with that which forms the basis of the present publication. This presumption is strengthened by comparing the dates of the two MSS. A.D. 1170 and A.D. 1210. How Professor Mohl became possessed of our MS. is not known, but a suggestion has been made that it was presented to him by a traveller.

<sup>b</sup> Beginning thus: 'But when it was evening (Matt. xxvi. 20) he sat down and the twelve Apostles with him (Luke xxii. 14), and as they were eating' etc. (Matt. xxvi. 21). It differs from that contained in Add. MS. 1903, Univ. Libr. Cambr., which begins with 'Now the feast of unleavened bread drew nigh' etc. (Luke xxii. 1-7).



It is interesting to record here an incident in the history of this MS. about a century after it was written: On fol. 11. r. there is a notice, partially obliterated, the substance of which is repeated on fol. 1. r., to the effect that this MS. after the capture of Cilicia by the Tatars (or Huns) came to Sebaste or Sebastia (Siwâs), the city of the Martyrs<sup>a</sup>, where it was redeemed and set at liberty like a slave by Rabban Daniel bar Ḥannun who presented it to the Church of Mar Theodorus in that city A. Gr. 1595 (A.D. 1284)<sup>b</sup>.

To give a certain completeness to my work I have printed the *Ῥπόθεις* and the *Κεφάλαια* of Euthalius in Greek and Syriac together with the lessons as rubricated in the text.

I have also collated the Epistle as edited by White with the two existing MSS., and chap. viii. 3 to ix. 10 with a Lectionary in the Brit. Museum.

To this I have appended an extract from a Massoretic MS. of the Brit. Museum bearing on the Ḥḵl. of this Epistle.

The main object of my notes is to determine as accurately as possible the readings attested by this version.

<sup>a</sup> A view of the interior of the monastery of the 40 martyrs at Siwâs is given in *Travels and Researches in Asia Minor etc.*, by W. F. Ainsworth, vol. II. p. 1.

See also: *Missionary Researches in Armenia*, by Eli Smith and H. G. O. Dwight, p. 45.—*Notes from Nineveh*, by J. P. Fletcher, vol. I. p. 103.—*The Nestorians and their rituals*, by G. P. Badger, vol. I. p. 29.—*Asia Minor*, by H. J. van Lennep, vol. II. p. 57.

<sup>b</sup> In a later notice written over the foot of the obliterated col. (fol. 11. r.), Yuhannan called also Stephanos of Beth Severina, bar Yeshua', bar Behnam claims to be possessor of this MS.



# COLLATION OF THE MSS.

OF

## THE HARKLEAN VERSION OF THE EPISTLE TO THE HEBREWS WITH WHITE'S EDITION.

C=Add. MS. 1700, University Library, Cambridge.

O=No. 383, Library of New College, Oxford.

L=Add. MS. 12,189, British Museum, London (for Chap. VIII. 8—IX. 10).

Wh.=The text as edited by Jos. White.

### TITLE.

+ ܠܠܝܠܐ ܡܠܟܐ ܕܡܠܟܐ C.

### CHAPTER I.

3. ܡܢ inserted above line O.
7. ܕܠܐ O Wh., ܠܐ O.
9. ܠܡܠܟܐ C Wh., ܠܟܐ O.

### CHAPTER II.

1. ܕܡܠܟܐ C Wh., ܕܡܠܟܐ O.—ܠܠܟܐ .ܕܡܠܟܐ  
O marg. (given incorrectly by Wh. as ܠܠܟܐ).
2. ܠܡܠܟܐ ܕܡܠܟܐ O (παράκοη).
3. ܝܝܬܐ C Wh., ܝܝܬܐ O.
4. ܠܡܠܟܐ C, ܠܡܠܟܐ (ܐ added above line) O.
5. ܠܡܠܟܐ C, ܠܡܠܟܐ O.
7. ܠܡܠܟܐ O, ܠܡܠܟܐ O (cf. ver. 9).
9. ܠܡܠܟܐ O, ܐ inserted later in C.



10. **ṣṣṣṣ** O, **ṣṣṣṣ** C.  
 13. **ṣṣṣṣ** O, **ṣṣṣṣ** C.  
 15. : **ṣṣṣṣ** O, : **ṣṣṣṣ** C.

## CHAPTER III.

4. **ṣṣ** O, **ṣṣṣ** C (as Pesh.).  
 8. **ṣ ṣ ṣṣṣṣ**, A blank space at end of line is so filled up in O.  
 10. **ṣṣ** C Wh., om. O.  
 15. **ṣṣṣṣ** C cf. ver. 8, **ṣṣṣṣ** O.  
 16. ... **ṣṣṣṣ ṣṣṣṣ** O (*τίτες γαρ...*), **ṣṣṣṣ ṣṣṣṣ** (ṣ written above the 1st word) O.—**ṣṣṣṣ ṣṣṣṣ** C O.

## CHAPTER IV.

2. **ṣṣ** C O.  
 3. **ṣṣṣṣṣṣ** C.  
 7. **ṣṣṣṣ** before **ṣṣṣṣ** O, om. C.  
 14. **ṣṣṣṣ** **ṣṣṣṣ ṣṣṣṣ** C, **ṣṣṣṣ** **ṣṣṣṣ** O.

## CHAPTER V.

4. **ṣṣ** O C Wh., **ṣṣ** O.  
 5. **ṣ** deleted before **ṣṣṣṣṣṣ** O.—**ṣṣṣṣṣṣ** (ṣ prefixed pr. m.) O, **ṣṣṣṣṣṣ** C.  
 8. **ṣṣṣṣ ṣṣṣṣ** O, **ṣṣṣṣṣṣ ṣṣṣṣ** with signs of transposition O.  
 11. **ṣṣṣṣ** marg. **ṣṣṣṣ** O (not **ṣṣṣṣ** as Wh.).  
 12. ✕ **ṣṣṣṣṣṣṣṣṣ** O marg. (not **ṣṣṣṣṣṣṣṣṣ** as Wh.).—**ṣṣṣṣṣṣṣṣṣ** C, **ṣṣṣṣṣṣṣṣṣ** O.  
 14. **ṣṣṣṣṣṣṣṣṣ** C.

## CHAPTER VI.

2.  $\text{כחנחנח}$  C Wh.,  $\text{כחנח}$  O.
4.  $\text{כחנח}$  O,  $\text{כחנח}$  O.
7.  $\text{כחנח}$  C.
8.  $\text{כחנח}$  C O.
11.  $\text{כחנח}$  O,  $\text{כחנח}$  C.
13.  $\text{כחנח}$  C,  $\text{כחנח}$  O (the  $\eta$  seems to have been originally  $\alpha$ ).
16.  $\text{כחנח}$  O.
19.  $\text{כחנח}$  C, Add. MSS. 7183, 12, 178, \* Bar Hebr., †  $\text{כחנח}$  O.— $\text{כחנח}$  C, Add. MS. 12, 178, Bar Hebr.,  $\text{כחנח}$  O.— $\text{כחנח}$  O,  $\text{כחנח}$  C.

## CHAPTER VII.

3.  $\text{כחנח}$  O ( $\alpha\pi\alpha\tau\omega\rho$ ,  $\alpha\mu\eta\tau\omega\rho$ ).
12.  $\text{כחנח}$  O.
14.  $\text{כחנח}$  C,  $\text{כחנח}$  O Wh.
17. O on margin, late hand, (sic)  $\text{כחנח}$ .
20.  $\text{כחנח}$  Wh.,  $\text{כחנח}$  O C ( $\alpha\upsilon\chi\omega\rho\acute{\iota}\varsigma$ ).— $\text{כחנח}$  C.
22.  $\text{כחנח}$  C.
26.  $\text{כחנח}$  O ( $\alpha\kappa\alpha\kappa\acute{o}\varsigma$ ,  $\alpha\mu\acute{\iota}\alpha\nu\tau\acute{o}\varsigma$ ).
27.  $\text{כחנח}$  C.— $\text{כחנח}$  O margin.
28.  $\text{כחנח}$  C, om. O, [ $\text{כחנח}$ ] Wh. incorrectly.

\* See below, p. 17.

† Gregorii Abulfaragii Bar Ebhraya in Epistulas Paulinas Annotationes Syriace edidit Maximilianus Loehr. Gottingæ, 1889.

## CHAPTER VIII.

1. אֵלֶּכָּה C.
3. כַּדִּימָה C (*δωρά τε*), כַּדִּימָה O L.
4. כַּ C O L, כַּ Wh.—כֹּחַ כֹּחַ (signa transp.) L.
5. כַּחַח L.
6. כַּחַח O L, כַּחַח C.—כַּחַח O L, כַּחַח O.—כַּחַח O L, כַּחַח C.
7. אֵל C O, אֵל L.
8. כַּחַח (bis) C, כַּחַח (1°) כַּחַח (2°) L.
9. כַּחַח כַּחַח O L, כַּחַח C, כַּחַח כַּחַח Wh.—כַּחַח O, כַּחַח L.
10. כַּחַח C, כַּחַח O L.  
כַּחַח C L—כַּחַח L.
11. כַּחַח L.—כַּחַח L.













## CHAPTER IX.

1. כַּחַח C O L (*τό τε* was read as *τότε*).
3. כַּחַח C L, כַּחַח כַּחַח O.—  
כַּחַח כַּחַח C O, on margin : כַּחַח O.
4. כַּחַח C O L, כַּחַח Wh.—כַּחַח C L.—  
כַּחַח O L, כַּחַח C.—  
כַּחַח O L, Add. MSS. 7183, 12,178, כַּחַח  
C, כַּחַח on margin O L.—  
כַּחַח C O, כַּחַח L.—  
כַּחַח C, כַּחַח O L.
5. כַּחַח O L, כַּחַח C.—Om. כַּחַח L.—  
כַּחַח C L, כַּחַח O.
10. Om. כַּחַח L.
12. כַּחַח O, כַּחַח C.






















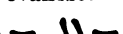

















13. *כאן* O, *כאן כאן* O.
15. *כאמכאן* C.—*כאמכאן* C.
16. *כאמכאן* . *כאמכאן* O, *כאמכאן* . *כאמכאן* C.—*כאמכאן* C O.
17. *כאמכאן* *כאמכאן* *כאמכאן* *כאמכאן* C, om. O.—*כאמכאן* *כאמכאן* *כאמכאן* *כאמכאן* C, *כאמכאן* *כאמכאן* *כאמכאן* *כאמכאן* O, *כאמכאן* *כאמכאן* [ *כאמכאן* ] Wh.—*כאמכאן* O, *כאמכאן* O.
19. *כאמכאן* C, cf. Add. MSS. 7183, 12,178, apparently *כאמכאן* altered to *כאמכאן* O.
20. *כאמכאן* C.—*כאמכאן* C O.
22. *כאמכאן* (*כאמכאן* deleted) O.
23. *כאמכאן* O.—*כאמכאן* C O.
24. *כאמכאן* C, *כאמכאן* O.
26. *כאמכאן* O, *כאמכאן* C.—*כאמכאן* C.—*כאמכאן* C, *כאמכאן* O.
28. *כאמכאן* C O, *כאמכאן* Wh.

## CHAPTER X.

1. **وَأَمَّا** O, **وَأَمَّا** O.
6. **وَأَمَّا** O.—**وَأَمَّا** C, **وَأَمَّا** O.
9. **وَأَمَّا** C O.
12. **وَأَمَّا** C (with points marking the order of the words as they stand in O).
14. **وَأَمَّا** O, **وَأَمَّا** O.
16. **وَأَمَّا** C.—  
**وَأَمَّا** O, **وَأَمَّا** C.—  
**وَأَمَّا** C O.
19. **وَأَمَّا** C, om. O.
22. **وَأَمَّا** O, **وَأَمَّا** C.

23.  C.  
 25.  C,  O.  
 27.  O,  C.  
 29.  C.  
 34.  margin *πραξιν* O (a mistake for *υπαρξιν*). See margin, Acts ii. 45.—  
 C,  O.  
 35.  O,  C.  
 37. Om.  C.

## CHAPTER XI.

6.  C.  
 7.  C Wh., om. O.  
 8.   C, om. O.   Wh. incorrectly.  
 9.  C O.  
 10.  C,  O.  
 11.   }  } O margin (the latter omitted  
 }  (sic) }  
 by Wh.).  
 13. ( )  C,  written below the line O.  
 15.  C O (a evanescent in O),  Wh.  
 16.  C,  O.—  
    C,  
    O.  
 20.  O margin.  
  
 24.   C,  margin M E Γ A C  
  
 Γ ENOMENON O.  
 25.  C,  O.  
 26.  O, om. C.

	<u>כְּחַסְדֵּי נְחֻמָּה*</u>
	<u>חֶלֶל אֶת כְּחַסְדֵּי</u>
	<u>אֶת חֶסֶד חֶסֶד</u>
	<u>כְּחַסְדֵּי חֶלֶל</u>
Philem. 2 Hebr. ii. 9	חֶלֶל חֶסֶד מֶלֶךְ חֶלֶל
vi. 19	חֶסֶד חֶסֶד חֶסֶד חֶסֶד
	חֶסֶד חֶסֶד חֶסֶד חֶסֶד
	חֶסֶד חֶסֶד חֶסֶד חֶסֶד
vii. 23	חֶסֶד חֶסֶד חֶסֶד חֶסֶד
	חֶסֶד חֶסֶד חֶסֶד חֶסֶד
ix. 4	חֶסֶד חֶסֶד חֶסֶד חֶסֶד
ix. 19	חֶסֶד חֶסֶד חֶסֶד חֶסֶד
	חֶסֶד חֶסֶד חֶסֶד חֶסֶד
xi. 37	חֶסֶד חֶסֶד חֶסֶד חֶסֶד
	חֶסֶד חֶסֶד חֶסֶד חֶסֶד

\* From Brit. Mus. Add. MS. 12,178, fol. 216, v. col. 1. Add. MS. 7183, fol. 101, v. col. 2, contains 8 of these passages in an abridged form (all exc. ii. 9 and vii. 23). The variants are xi. 37 חֶסֶד חֶסֶד, xii. 21 חֶסֶד חֶסֶד, xiii. 19 חֶסֶד; The Commentary of Bar Hebræus contains ii. 9 (beginning with חֶסֶד, as quoted also in the Com. of Bar Salibi Bod. Or. 560), vi. 19, xi. 37, xii. 8 (omitting חֶסֶד) and xii. 21 (with the Ethpa. form as in Add. MS. 7183).

B.

C

- xii. 8      הָיָה. כִּי כָּתוּב  
                   כְּשֶׁכֶּה. הַלֵּל חַיִּים.
- xii. 21      הָיָה כְּשֶׁכֶּה הָיָה
- xiii. 5      הָיָה כְּשֶׁכֶּה. הַלֵּל  
                   הַלֵּל חַיִּים.
- xiii. 19      הָיָה כְּשֶׁכֶּה הָיָה  
                   הַלֵּל חַיִּים.  
                   הָיָה חַיִּים  
                   הָיָה חַיִּים.

## NOTES ON THE HARKLEAN VERSION OF THE EPISTLE TO THE HEBREWS.

### TITLE.

Tischendorf has 'syr' ep. Pauli ad Hebr.' This ascription of the authorship to St Paul is merely taken from the Latin title in White's edition. It is not found in White's Syr. title, which is correctly printed from Cod. O, but it now appears in Cod. C.

### CHAPTER I.

3. *φέρων τε*] **ܦܐ ܠܬܝܢܐ**. Examples of **ܦܐ** for *τε* (where *δε* is not recorded as a variant) are rare. Cf. Acts ix. 29; xv. 4; xxi. 30.

**ܠܬܝܢܐ** marg. **ܡܝܢ ܡܠܟܐ ܕܝܗܘܕܐ** O. Cf. marg. *διοικῶν, κυβερνῶν, οἰκονομῶν*. Euth. var. lect. ed. Zacag.

*δι' ἑαυτοῦ* (*αὐτοῦ*)] **ܡܠܐ ܡܝܢ**. Cf. Nöld., Syr. Gram. p. 158. It is the usual form in the Hkl. In 2 Cor. i. 19 we have **ܡܠܐ ܡܝܢ ܡܠܐܟܐ ܕܝܗܘܕܐ**.

14. In the Hkl. *σωτηρία* = **ܠܡܝܬܐ** (exc. Jude 3), *σωτήρ* = **ܠܡܝܬܐ** always.

### CHAPTER II.

1. *δεῖ* = **ܡܠܐ** always in Hkl. except Mat. xxvi. 35 and the parallel passage, Mark xiv. 31. Cf. marg. in Luke xxiv. 7. The equivalents in the Pesh. are generally **ܠܡܠܐ** and **ܡܠܐ** but in this epistle **ܡܠܐ**.

*τοῖς ἀκουσθεῖσιν*] **ܡܠܐ ܡܝܢ ܡܠܐܟܐ ܕܝܗܘܕܐ**, not, as White, 'ad ea quae audita sunt' but 'to those who have been heard'. **ܡܠܐ ܡܝܢ ܡܠܐܟܐ ܕܝܗܘܕܐ** O marg. Cf. Chrys. 'Μήποτε, φησὶ, παραρρυνώμεν,' *τουτέστι, μήποτε ἀπολώμεθα, μὴ ἐκπέσωμεν*.



2. Cod. O gives here and in Chap. VII. 3. 26 (cf. the various readings) instances of the accent called ܐܬܬܐܬܐ (from ὑφέν, according to its correct etymology) or ܐܬܐܬܐ (from a fancied derivation of ὑφέν from ὑφαίνω). See Phillips, A letter by Mar Jacob, Bishop of Edessa, &c., pp. 25, 55, 82, 83, 92. Baethgen, Syr. Gram. des Mar Elias von Tirhan, p. 53. Duval, Gram. Syr. p. 158.

3. ܕܘܬܝܣ = ܐܬܐܬܐ ܐܬܐ generally in H̄kl.; sometimes we find the curiously literal translation ܐܬܐ ܐܬܐ ܐܬܐ, e.g. Mat. xxi. 33; Mark viii. 34; Luke xiv. 27, xxiii. 19; Jac. ii. 10.

ὑπὸ τοῦ κ. ὑπὸ τῶν, H̄kl., cf. Pesh. In the Syr. of the Ὑπόθεσις ὑπὸ τοῦ κ. διὰ τῶν.

ܐܬܐܬܐ O and Syr. of the Ὑπόθεσις. The erroneous pl. is probably a reminiscence of the Pesh., where there is a pl. subject.

4. ܩܘܝܟܝܠܐ = ܩܘܟܝܠܐ H̄kl. always; = ܩܘܟܝܠܐ Pesh. (exc. 1 Pet. iv. 10).

8. 'τὰ πάντα: syr<sup>utr</sup>. ante ὑποτάξαι pon.' Tisch. This is incorrect with regard to the H̄kl. which observes the usual order.

10. ܐܬܐܬܐ. The addition of this expression shows that the translator referred δι' ὧν to Christ.

### CHAPTER III.

6. We may safely assign the reading ἐάνπερ (not ἐάν) to the H̄kl., although Tisch. and Treg. have not ventured to do so. For ܐܬܐ ܐܬܐ is never used in this version for the simple ἐάν, whereas it stands for ἐάνπερ in Hebr. vi. 3 and for εἴπερ in Rom. viii. 9, 17; 1 Cor. xv. 15; 2 Thess. i. 6; 1 Pet. ii. 3.

14. ܓܥܓܘܡܝܢ ܬܘܬ ܟܪܝܣܬܘܬ, H̄kl.

16. C supplies the correct reading ܐܬܐ (but not the missing negative). In consequence of this emendation ܐܬܐ = τίνες (not τινές as Wh. and Tisch.).

### CHAPTER IV.

2. White's rendering of the H̄kl. 'cum non admisti essent fidei qui audierant' adopted by Tisch. is erroneous. The Syriac is a literal translation of μη συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν.

3. ܡܬܬܬܐܬܐܬܐ with pl. points = καταβολή, here and chap. ix. 26; Mat. xiii. 35; Luke xi. 50; John xvii. 24, in Cod. C. Comp.



been sufficiently recognised by Editors. Dr Lee, for instance, has frequently in such cases printed **ܡܬܢ** for **ܡܬܢ** (cf. Acts i. 16, ii. 29, 37, vii. 2, xiii. 15, 26, etc.).

14. The fact that White renders **ܡܬܢ** by *certe* is not sufficient reason for claiming the support of the Hkl. for the reading **ܡܬܢ**, as against **ܡܬܢ** or **ܡܬܢ**. We have the same phrase in the Syr. Hex. for **ܡܬܢ** (with variants) in Ezech. xxxiii. 27, and for **ܡܬܢ** (with variants) in Num. xiv. 35 and Job i. 11.

16. 'Syr<sup>tr</sup>. ἀντιλογ. αὐτ.' Tisch. We cannot, however, always determine the order in cases where **ܡܬܢ** is involved, cf. Tit. iii. 2, Hkl.

## CHAPTER VII.

11. **Τίς ἐτι χρεία**] **τίς** [+ **ἐτι** margin] **ἦν χρ.** Hkl. No Greek authority is recorded for **ἦν**, cf. chap. ix. 2, 9 and Luke xxiv. 17. The verb **ἔστι** is regularly translated in the Hkl. by **ܡܬܢ**, its tenses being eked out by **ܡܬܢ**, **ܡܬܢ**. E.g. **ἔστι** = **ܡܬܢ**, **ἦν** = **ܡܬܢ**, **ἔσται** = **ܡܬܢ**, **ἦ** = **ܡܬܢ**. Both **ἔσται** and **γενήσεται** = **ܡܬܢ**, and in the rendering of imperat. and inf. the two verbs also coincide.

17. Both Tisch. and Treg. add the Hkl. to the authorities for **μαρτυρεῖται**. This passive form however is always represented by a pass. in the Hkl. The text implied is **μαρτυρεῖ** \* **αὐτῷ γάρ**. For the asterisk we should probably substitute an obelus.

20. In this verse the negative must be restored to the first clause. For **καθ' ὅσον**, instead of **ὅσον**, we have **ܡܬܢ**, the common translation of **τοσοῦτο**. **Οἱ μὲν γ. χ. ὀρκωμοσίας**, omitted by homoeot. in O, is now found in O. **Εἰσὶν** is detached from **γεγονότες** (as in ver. 23) and here translated as though it were **ἦσαν**. This last change however is probably not due to a various reading but to the fact that, when Jewish ceremonial is spoken of as still going on, our translator is accustomed to throw it back into the past. Cf. chap. ix. 6, 7, 13, 25, xiii. 11.

22. **καὶ** not expressed in Hkl.

26. **Ἐπρεπεν** = **ܡܬܢ**. In the Hkl. **ܡܬܢ** is always used in translating **πρέπει**, as **ܡܬܢ** is, with the exception of this verse, in the Pesh.

## CHAPTER VIII.

3. δῶρά τε HĒl. (C).

## CHAPTER IX.

1. In the phrase 'ܐܠܗܐ ܕܡܪܝܢ = εἶχεν, ܠܗܐ ܕܡܪܝܢ is not affected by the gender or number of its subject. Cf. chap. x. 2, xii. 9; Mat. xix. 22; Mark iii. 10, iv. 5, xii. 44, etc. (Mat. xxi. 28 is an exception in ed. Wh. but not in Cod. C.)

'Tóte Arm.' Treg.; add HĒl.

2. HĒl. literally = ἐν ᾗ ἦν ἡ λυχή.

4. ܡܕܢܐ ܕܡܪܝܢ. The classical construction of the relative, a variation of the more usual form, ܕܡܪܝܢ ܡܕܢܐ ver. 2. In 1 Cor. viii. 6 both forms occur. See T. Skat Rörðam, Libri Judicum et Ruth sec. vers. Syr. Hex., p. 31.

9. HĒl. prob. καθ' ὃν referring to καιρὸν (but the reference to σκηνῆς is grammatically possible).

28. ܠܗܐ ܕܡܪܝܢ C O. This correction does away with the form ܠܗܐ ܕܡܪܝܢ (Wh.), a pl. which, according to grammarians, does not exist.

## CHAPTER X.

1. αἰς C, om. O—αἰ οὐδ. δύνανται C O.

2. ἐπεὶ [οὐκ] ἂν ἐπαύσαντο = ܐܡܡܐ ܕܡܪܝܢ ܠܗܐ ܕܡܪܝܢ.

The difficulty of accounting for this translation may be measured by the fact that Tisch. cites the HĒl. for the omission, and Treg. for the insertion of the negative. The former seems to me correct, since ܠܗܐ ܕܡܪܝܢ is the regular equivalent for ἐπεὶ = alioquin. There seems to be some corruption in the next word (possibly of a construction similar to that in Mat. xi. 23 HĒl.).

7. ὁ Θεὸς at the end of the verse HĒl.

12. οὗτος δὲ—ἐν δεξιᾷ HĒl.

16. διάνοιαν according to both MSS. as in viii. 10.

## CHAPTER XI.

11. Σάρρα + στεῖρα οὖσα HĒl.

13. ܐܡܡܐ may stand for either κομισάμενοι or λαβόντες but not for the third variant προσδεξάμενοι.

14. πατρίς = **𐤐𐤓𐤁𐤏** with a possessive pronoun; in one passage (Mark vi. 1) an etymological translation is attempted, **𐤐𐤓𐤁𐤏 𐤕𐤍𐤁𐤏𐤓𐤏**.

15. ἐμνημόνεον **𐤁𐤏𐤏**.

19. The **𐤁𐤏𐤏** has δύναται (**𐤏𐤓𐤁𐤏**), not δυνατός (**𐤏𐤓𐤁𐤏𐤓𐤏**)—καὶ before ἐν παρ. is not expressed.

20. πισ. περὶ τῶν μελ. **𐤁𐤏𐤏**.

26. The authority of the **𐤁𐤏𐤏** should be transferred from τῶν Αἰγύπτου (Tisch. Treg.) to τῶν ἐν Αἰγύπτῳ.

29. διέβησαν + οἱ υἱοὶ Ἰσραήλ (cf. Ex. xiv. 22, 29)—διὰ ξηρᾶς γῆς—κατεπόθησαν **𐤁𐤏𐤏**.

31. ἡ ἐπιλεγομένη πόρνη **𐤁𐤏𐤏**, and so our MS. in the Epist. of Clem. Rom. § xii. supported by the Constantinople MS.

εἰρήνη = **𐤏𐤓𐤁𐤏** always in **𐤁𐤏𐤏**; = **𐤏𐤓𐤁𐤏** generally in Pesh. (but translated **𐤏𐤓𐤁𐤏** in Pesh. of Mat. x. 34; Luc. xi. 21, xii. 51; Acts xii. 20, xxiv. 3; Eph. ii. 14, 15; Jac. iii. 18; cf. Acts vii. 26; Col. i. 20). **𐤏𐤓𐤁𐤏** is also the rendering in the four disputed Cath. Epistles now printed with the Pesh., and in the Fragments of Isaiah published by Ceriani from Add. MS. 17,106, Brit. Mus., and assigned by him to the Philox. version (Mon. sacra et prof. v. 1).

32. καὶ τί] καὶ is not expressed in **𐤁𐤏𐤏**, nor in Pesh.—γάρ με—Βαράκ τε (or καὶ Βαρ.) καὶ Σαμ. καὶ Ἰεφ. Δα. τε **𐤁𐤏𐤏**.

τῶν ἄλλων προφητῶν = **𐤏𐤓𐤁𐤏 𐤏𐤓𐤁𐤏** **𐤁𐤏𐤏** and so the Pesh. (cf. 1 Cor. xiv. 29, Pesh.). But elsewhere in the **𐤁𐤏𐤏** οἱ λοιποὶ and not οἱ ἄλλοι (**𐤏𐤓𐤁𐤏 𐤏𐤓𐤁𐤏**) is rendered by 'a **𐤏𐤓𐤁𐤏** or **𐤏𐤓𐤁𐤏 𐤏𐤓𐤁𐤏** (**𐤏𐤓𐤁𐤏**).

34. στόματα] **𐤏𐤓𐤁𐤏** is without the pl. points both in the **𐤁𐤏𐤏** and Pesh., cf. *aciem* Vulg.

35. γυναῖκες **𐤁𐤏𐤏**.

ἐτυμπανίσθησαν] Translated by **𐤏𐤓𐤁𐤏**. Cf. τυμπανίζεται, πλήσσεται, ἐκδέρεται, ισχυρῶς τύπτεται, Hesychius; τυμπανίζεται, ξύλω πλήσσεται, ἐκδέρεται, καὶ κρέμαται, Suidas. These extracts throw some light on the **𐤁𐤏𐤏** rendering.

37. ἐπειράσθησαν, ἐπρίσθησαν **𐤁𐤏𐤏**.

38. **𐤏𐤓𐤁𐤏 𐤏𐤓𐤁𐤏** (Cod.), these words should be transposed.—

probably *ἐν ἐρημίαις* HĶl. (‘**ܐ**’ being repeated before each of the following nouns, as in the Pesh.).

39. **ܐܠܗܐ** (Cod.), we must read **ܐܠܗܐ** as in the Pesh.—*τὴν ἐπαγγελίαν* HĶl.

40. *περὶ ἡμῶν κρείττον τι* HĶl.

## CHAPTER XII.

1. *τοσοῦτον*. **ܐܬܐ ܡܢܐ**. It would have been a convenient practice to translate *τοιούτος* by **ܐܬܐ ܡܢܐ** and *τοιούτος* by **ܐܬܐ ܡܢܐ**, but there are several other instances of the correspondence which is found here (e.g. Mat. viii. 10, xv. 33; Joh. vi. 9, xii. 37; Acts v. 8; and also Apoc. xviii. 17).—*τρέχωμεν* HĶl.

2. *σταυρὸς* = **ܡܠܝܚܐ** HĶl. always; = **ܡܠܝܚܐ** Pesh. generally; but in this passage, in Mark x. 21 and Luke xiv. 27 the Pesh. has **ܡܠܝܚܐ**.

3. *εἰς αὐτὸν*, (or *ἐαυτὶν*) HĶl.

7. *εἰς παιδίαν ὑπομένετε* (imperat.).

*τίς γάρ ἐστιν* HĶl.

8. *νόθοι* = **ܡܠܝܚܐ**, Arab. **هكجين**. So Darius Nothus = **ܡܠܝܚܐ**

**ܡܠܝܚܐ**, cf. Payne Smith, *Thes. Syr.*

*νόθοι ἐστε καὶ οὐχ υἱοὶ* HĶl.

9. *δὲ* not added HĶl.

11. *πᾶσα δὲ* HĶl.



*πρὸς μὲν τὸ παρόν*. Translated freely by HĶl. as if it were *πρὸς μὲν τὸν καιρὸν τὸν παρόντα*.

15. *δι’ αὐτῆς* HĶl.

18. *ὄρει ψηλαφωμένῃ*.

*καὶ γνώφῃ καὶ σκότῃ*, or *ζόφῃ* HĶl. (The Pesh. seems to have the order of the LXX. in Ex. x. 22; Deut. iv. 11, v. 22 (hebr. 19), *καὶ σκ. καὶ γν.*).

*θύελλη* is rendered in HĶl. by **ܡܠܝܚܐ**, which has the sense of the original word **לַחֲמִי** Deut. v. 19, (in the Pesh. by **ܡܠܝܚܐ**, as in Bar-Hebr., ed. Urm. and N. York, not **ܡܠܝܚܐ** as Lee and earlier Editors).

20. *θιγγάνειν* is here rendered by  (the constant rendering of *ᾄπτεσθαι* except in Mark iii. 10) and not by  as in the two other instances of its occurrence.—*λιθοβ.* without addition HĶl.

21. *Μωσῆς γὰρ* HĶl.

22. *καὶ πόλει* HĶl.

23. *πανηγύρει* is construed with the preceding words.—*ἀπογεγρ.* *ἐν οὐρ.* HĶl.

24. *παρὰ τὸ τοῦ Ἀβ.* HĶl. as in Pesh.


25. *παραιτ. τὸν ἐπὶ γῆς χρημ.* HĶl.

28. *ἔχομεν—λατρεύομεν—αἰδοῦς καὶ εὐλαβείας* HĶl.

### CHAPTER XIII.

4. Our translator has understood *ἐν πάσιν* in a neuter sense. *πόρνους δὲ* HĶl.




6. *καὶ οὐ φοβ.* HĶl.

9. *παραφέρεσθε, v. l. περιφ.* HĶl. . There is a similar variation and HĶl. rendering in Jude 12, where Treg. doubtfully assigns *παραφ.* to the HĶl., but *περιφ.* is translated as here in the HĶl. of Eph. iv. 14. Cf. also 2 Cor. iv. 10 and Mark vi. 55.

*οἱ περιπατήσαντες* HĶl.

10. *ἐξουσίαν* HĶl.

11. The verbs are rendered by past tenses, as in Pesh. See note on chap. vii. 20.—*τὸ αἶμα περὶ ἡμ.* HĶl.

] It seems necessary to make the word plural. Cf. chap. x. 6, 8, 12, 18, 26.  = a special sin. See 1 John v. 16, 17 HĶl.  = sin.

13. *ἐξερχώμεθα* HĶl.

15. *Δεῖ αὐτοῦ οὖν* HĶl.

17. *ὑπὲρ τῶν ψ. ὡς λόγ. ἀποδ.* HĶl.

18. *πεποιθασμεν...ἔχομεν ἐν πάσιν, καλ.* HĶl.

20. *Ἰησοῦν Χριστὸν* HĶl.

21. *ἐν παντὶ ἔργῳ εἰς—ποιῶν ἐν ὑμῖν* (without *αὐτῷ*)—omit *τῶν αἰώνων.* HĶl.

22. *ἀνέχεσθε* HĶl.

23. *ἡμῶν* HĶl.

25. *Ἀμὴν* HĶl.

Subs. Finita est Epistula ad Hebræos quæ scripta est ex Italia per Timotheum.

\* Ὑπόθεσις τῆς πρὸς Ἑβραίους ἐπιστολῆς Παύλου.

Ἡ δὲ πρὸς Ἑβραίους ἐπιστολὴ δοκεῖ μὲν οὐκ εἶναι Παύλου διὰ τε τὸν χαρακτήρα, καὶ τὸ μὴ προγράφειν, ὡς ἐν ἀπάσαις ταῖς ἐπιστολαῖς, καὶ τὸ λέγειν, πῶς ἡμεῖς ἐκφενξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ<sup>a</sup> τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε, καὶ τέρασιν; τοῦ μὲν οὖν ἡλλάχθαι τὸν χαρακτήρα τῆς ἐπιστολῆς φανερά ἡ αἰτία· πρὸς γὰρ Ἑβραίους τῇ σφῶν διαλέκτῳ γραφεῖσα, ὕστερον μεθερμηνευθῆναι λέγεται, ὡς μὲν τινες<sup>b</sup> ὑπὸ Λουκᾶ, ὡς δὲ οἱ πολλοὶ<sup>c</sup> ὑπὸ Κλήμεντος, τούτου γὰρ<sup>d</sup> καὶ σώζει τὸν χαρακτήρα. τοῦ δὲ μὴ προγράφειν τὴν ἐπιστολὴν<sup>e</sup>, αἷτιον ἡ ἀκολουθία· Ἀπόστολος γὰρ ἔθνῶν ὑπῆρχεν ὁ Παῦλος, ἀλλ' οὐχὶ Ἰουδαίων, ἐπεὶ δεξιὰς ἔδωκε τῷ Πέτρῳ, καὶ τοῖς Ἀποστόλοις κοινωνίας, ἵνα αὐτὸς μὲν σὺν Βαρνάβᾳ εἰς τὰ ἔθνη, οἱ δὲ περὶ τὸν Πέτρον εἰς τὴν περιτομὴν· ἐπειδὴ δὲ κοινωνία τὸ κήρυγμα, καὶ κατηχηθέντες ὑπῆρχον οἱ ἐξ Ἰουδαίων, ὡς ἀποστασίαν διδάσκει Παῦλος, εἰκότως τοῦ γνωρίσαι χάριν τὴν συμφωνίαν, Ἑβραίοις ἐπιστέλλει· γράφοντα δὲ πρὸς τούτους, προγράφειν Ἀπόστολον οὐ θέμις. μαρτυρεῖται δὲ καὶ ἐν τοῖς ἐξῆς ἡ ἐπιστολὴ ὑπάρχουσα Παύλου, τῷ γράφειν, ὅτι καὶ τοῖς δεσμοῖς μου συνεπαθήσατε. καὶ ἐκ τοῦ λέγειν, περισσότερον εὐχέσθε, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν. καί<sup>f</sup> ἐκ τοῦ λέγειν, γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὁψομαι ὑμᾶς. οὐδεὶς γὰρ ἂν, οἶμαι, ἀπέλυσεν εἰς διακονίαν Τιμόθεον, εἰ μὴ Παῦλος, καὶ τούτον τάχιον προσδοκῶν, τὴν ἰδίαν αὐτοῖς, ὡς ἔθος πολλαχοῦ, σὺν αὐτῷ παρουσίαν ἐπαγγέλλεται. πολλὰ δὲ καὶ ἄλλα γνωρίζουσιν ἡμῖν αὐτοῦ τυγχάνειν τὴν ἐπιστολὴν, ὡς καὶ ἡ ἀνάγνωσις αὐτῇ προοῖουσα διδάξει.

\* Laur. Alex. Zacagnius, Collectanea Monumentorum Veterum Ecclesiae Graecae ac Latinae, Vol. I., p. 669.

Tit. om. Παύλου Syr.

<sup>a</sup> περὶ τοῦ K. διὰ τῶν Zac., διὰ τοῦ K. ὑπὸ τῶν Mill (Nov. Test. Gr.), Matthaei (D. Pauli Epist. ad Hebr. et Col.), ὑπὸ τοῦ K. διὰ τῶν Syr.

<sup>b</sup> + λέγουσιν Syr.

<sup>c</sup> οἱ λοιποὶ Syr.

<sup>d</sup> τοῦ γὰρ Zac., τούτου γὰρ Mill Mat. Syr.

<sup>e</sup> + τὸ ὄνομα Mill Mat. cf. Syr.

<sup>f</sup> om. καὶ ἐκ τοῦ λέγειν...ἐπαγγέλλεται Syr.



\* Κεφάλαια τῆς πρὸς Ἑβραίους ἐπιστολῆς Παύλου κβ'.

- I. Θεολογία Χριστοῦ ἐν δόξῃ Πατρὸς, καὶ ἐξουσίᾳ τῶν πάντων, μετὰ τῆς καθάρσεως τῶν ἐπὶ γῆς, ἀφ' ἧς ἀνέβη εἰς τὴν ἐπουράνιον δόξαν.
- II. Ὅτι οὐ λειτουργικὴ ἡ δόξα Χριστοῦ, ἀλλὰ θεϊκὴ, καὶ ποιητικὴ, διὸ οὐκ ἐπὶ τοῦ παρόντος αἰῶνος, ἐν ᾧ οἱ λειτουργοὶ, ἀλλ' ἐπὶ τῆς μελλούσης οἰκουμένης.
- III. Ὅτι ἐσαρκώθη κατὰ διάθεσιν, καὶ συμπάθειαν, καὶ οἰκειότητα, τὴν πρὸς ἡμᾶς, ἐπὶ σωτηρίᾳ ἀνθρώπων, τῇ ἐκ θανάτου, ἐπὶ τῆς πρὸς αὐτὸν οἰκειώσεως.
- IV. Ὅτι οὐ πιστευτέον Χριστῷ, ὡς Μωϋσῇ ἐπίστευσαν· καθ' ὑπεροχὴν δὲ τὴν Θεοῦ πρὸς ἄνθρωπον.
  - (1) Ἐν ᾧ ὅτι φοβητέον τῶν πάλαι τὴν ἔκπτωσιν.
- V. Προτροπὴ σπουδάσαι εἰς τὴν προδηλουμένην κατάπανσιν.
- VI. Τὸ φοβερόν τῆς κρίσεως παρὰ τῷ λόγῳ, τῷ διὰ πάντων, καὶ τὸ χρηστὸν τῆς χάριτος τῆς ἱερατικῆς παρὰ τῷ ὁμοιοπαθήσαντι ἡμῖν ἀνθρωπίνως.
- VII. Ἐπιτίμῃσις ὡς ἔτι δεομένοις εἰσαγωγῆς.
  - (1) Ἐν ᾧ προτροπὴ εἰς ἐπίδοσιν, ὡς οὐκ οὔσης ἀρχῆς δευτέρας.
  - (2) Παράκλησις σὺν ἐπαίνῳ.
- VIII. Ὅτι βεβαία ἡ ἐπαγγελία τοῦ Θεοῦ, καὶ ταῦτα σὺν ὀρκῳ.
- IX. Περὶ Μελχισεδέκ, τοῦ εἰς Χριστὸν τύπου κατὰ τὸ ὄνομα, καὶ τὴν πόλιν, καὶ τὴν ζωὴν, καὶ τὴν ἱερωσύνην.
  - (1) Ἐν ᾧ καὶ τοῦ Ἀβραὰμ προετιμήθη.
- X. Ὅτι πάνεταί ἡ τοῦ Ἀαρὼν ἱερωσύνη, ἡ ἐπὶ γῆς οὐσα· ἴσταται δὲ ἡ οὐράνιος ἡ Χριστοῦ, ἐξ ἐτέρου γένους, οὐ κατὰ σάρκα, οὐδὲ διὰ νόμου σαρκίνου.

\* L. A. Zacagnius, Collectanea Mon. Vet., Vol. I., p. 671.

Tit. om. Παύλου κβ' Syr.

III. ἐπὶ τῆς] διὰ τῆς Mill Mat. Cramer Catena, Syr.

IV. om. οὐ Mill Mat. Cram. Syr.

VII. εἰσαγωγῆς] + εἰς διδασκᾶς Syr., τῆς στοιχειώδους εἰσαγωγῆς Cram.

(1) ἐν ᾧ] καὶ Syr.

(2) καὶ παράκ. Syr.

VIII. καὶ τοῦτο Syr.

- XI. Ὑπεροχὴ τῆς δευτέρας διαθήκης παρὰ τὴν προτέραν ἐν ἰασμῷ, καὶ ἀγασμῷ.
- XII. Περὶ τοῦ αἵματος Χριστοῦ, ἐν ᾧ ἡ νέα διαθήκη, ὅτι τοῦτο ἀληθὲς καθάρισον εἰς αἰεὶ, οὐ τὰ ἐν αἵμασι ζώων τοῖς πολλάκις προσαγομένοις.
- XIII. Μαρτυρίαι περὶ τῆς μόνης καθάρσεως, καὶ προσαγωγῆς πρὸς Θεόν.
1. Ἐν αἷς προτροπὴ τῆς ἐν πίστει προόδου.
- XIV. Προτροπὴ σπουδῆς κατὰ φόβον τῆς ἐγγιζούσης κρίσεως.
- XV. Περὶ τοῦ καλὴν ἀρχὴν εἰς καλὸν τέλος προσαγαγεῖν.
- XVI. Περὶ πίστεως, τῆς καὶ τοὺς παλαιούς δοξασάσης.
- XVII. Περὶ ὑπομονῆς ἐν ἀκολουθήσει Χριστοῦ.
- XVIII. Περὶ σωφροσύνης ἕως καιρὸς κατορθώσεως, μὴ ἀποτύχωμεν αὐτῆς, ὡς Ἡσαῦ, μὴ εὐρὼν τόπον μετανοίας.
- XIX. Ὅτι φοβερώτερα τῶν ἐπὶ Μωϋσέως τὰ μέλλοντα, καὶ πλείονος ἄξια σπουδῆς τὰ νῦν.
- XX. Περὶ φιλαδελφίας, καὶ φιλοξενίας.
1. Ἐν ᾧ περὶ σωφροσύνης.
2. Περὶ αὐταρκειας.
3. Περὶ μιμήσεως πατρῶν.
- XXI. Περὶ τοῦ μὴ σωματικῶς ζῆν κατὰ νόμον, ἀλλὰ πνευματικῶς κατὰ Χριστὸν ἐν ἀρετῇ.
- XXII. Εὐχὴ πρὸς Θεὸν περὶ τῆς εἰς ἀρετὴν ἀγωγῆς, καὶ οἰκονομίας. Στίχοι οβ'.

XIII. — ἐν αἷς / καὶ Syr. (O).

XVII. ἐν ἀκολ. Syr. marg. (O). Syr. text in puritate.

XX. περὶ φιλοξ. καὶ φιλαδ. Syr.

XXII. περὶ \* τῆς ζωῆς καὶ / τῆς εἰς Syr. (O).  
om. καὶ οἰκονομίας Syr.

རྒྱུ་ལྡན་པའི་སྐུ་ལྔ་པ་ལྟར་སྐུ་ལྔ་པ་ལྟར་  
 རྒྱུ་ལྡན་པའི་སྐུ་ལྔ་པ་ལྟར་སྐུ་ལྔ་པ་ལྟར་  
 རྒྱུ་ལྡན་པའི་སྐུ་ལྔ་པ་ལྟར་སྐུ་ལྔ་པ་ལྟར་  
 རྒྱུ་ལྡན་པའི་སྐུ་ལྔ་པ་ལྟར་སྐུ་ལྔ་པ་ལྟར་  
 རྒྱུ་ལྡན་པའི་སྐུ་ལྔ་པ་ལྟར་སྐུ་ལྔ་པ་ལྟར་  
 རྒྱུ་ལྡན་པའི་སྐུ་ལྔ་པ་ལྟར་སྐུ་ལྔ་པ་ལྟར་  
 རྒྱུ་ལྡན་པའི་སྐུ་ལྔ་པ་ལྟར་སྐུ་ལྔ་པ་ལྟར་  
 རྒྱུ་ལྡན་པའི་སྐུ་ལྔ་པ་ལྟར་སྐུ་ལྔ་པ་ལྟར་





מסב

מִיָּנָה הָיָה כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.

HEBR. IX. 24.

מסב

מִיָּנָה הָלַל הַלֵּל וְהָיָה כֶּבֶד.

HEBR. X. 15.

מסב

מִיָּנָה הָיָה כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.  
הָיָה הָיָה מְבָרָכִים.

HEBR. X. 26.

מסב

מִיָּנָה כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.  
כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.

HEBR. X. 32.

מסב

מִיָּנָה הָיָה כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.  
הָיָה כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.

HEBR. XI. 1.

מסב

מִיָּנָה הָיָה כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.  
הָיָה כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.

HEBR. XI. 8.

<sup>1</sup> T. מִיָּנָה כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.

<sup>2</sup> T. כֶּבֶד הַלֵּל וְהָיָה מְבָרָכִים.

6 מיטען הארץ האלטן זיך.

מל

מיטען הארץ האלטן זיך הארץ האלטן.

HEBR. IV. 14.

מל

מיטען הארץ האלטן זיך הארץ האלטן.

HEBR. V. 12.

מל

מיטען הארץ האלטן זיך הארץ האלטן.

HEBR. VII. 1.

מל

מיטען הארץ האלטן זיך הארץ האלטן.

HEBR. VII. 18.

מל

מיטען הארץ האלטן זיך הארץ האלטן.

האט זיך.

HEBR. VIII. 1.

מל

מיטען הארץ האלטן זיך הארץ האלטן.

HEBR. IX. 11.

מל

מיטען הארץ האלטן זיך הארץ האלטן.

HEBR. IX. 16.

<sup>1</sup> האט זיך T.

<sup>2</sup> האט זיך T.

מִנְחָה וְהַלֵּל בְּיָמָא.

מג

מִנְחָה וְהַלֵּל בְּיָמָא.

HEBR. I. 1.

מג

מִנְחָה וְהַלֵּל בְּיָמָא וְהַלֵּל בְּיָמָא וְהַלֵּל בְּיָמָא.

HEBR. II. 5.

מגב

מִנְחָה בְּיָמָא וְהַלֵּל בְּיָמָא.

HEBR. II. 14.

מג

מִנְחָה<sup>1</sup> וְהַלֵּל בְּיָמָא \ כְּבִלְיָא וְהַלֵּל בְּיָמָא.

HEBR. III. 7.

מג

מִנְחָה<sup>2</sup> וְהַלֵּל בְּיָמָא וְהַלֵּל בְּיָמָא וְהַלֵּל בְּיָמָא \ .

HEBR. IV. 11.

These titles of the Lessons are taken from the body of the text in the Cambridge MS. (C). Some various readings are found in the Table of Lessons for the Epistles of S. Paul (מִנְחָה וְהַלֵּל בְּיָמָא) (מִנְחָה, which stands at the beginning of the same MS. These are denoted by T.

<sup>1</sup> T. מִנְחָה וְהַלֵּל בְּיָמָא.

<sup>2</sup> T. מִנְחָה וְהַלֵּל בְּיָמָא וְהַלֵּל בְּיָמָא וְהַלֵּל בְּיָמָא.



କ

କିଞ୍ଚିତ୍ ଶାଳା

ଏକ ଶୁକ୍ଳେ କେବଳ ଏକ କା  
ଏକ ଶୁକ୍ଳେ କେବଳ ଏକ କା [XIII. 9]

କାଳୀ" ଶୁକ୍ଳେ କେବଳ ଏକ କା  
କାଳୀ" ଶୁକ୍ଳେ କେବଳ ଏକ କା [XIII.20.]

କାଳୀ କେବଳ ଏକ କା

କାଳୀ କେବଳ ଏକ କା

କାଳୀ କେବଳ ଏକ କା କାଳୀ କେବଳ ଏକ କା



التي لا يمكن أن تكون إلا:

ကလေးက ကျွန်ုပ်တို့ကဲ့သို့ နေထိုင်သူများအတွက်

חם וצפורה בן יצחק ורחל  
 וזלפתי וזלפתי וזלפתי וזלפתי

ਸਮਾਜਿਕ ਨਿਰਮਲਤਾ : ਸਮਾਜਿਕ ਨਿਰਮਲਤਾ

↓ حقہ مکملہ : ملل مللہ [VII. 1]

കുരു : കുമ്പളം കുമ്പളം കുമ്പളം കുമ്പളം

**.କଥାଲଗାଇବା କ୍ଷମା କଥାଲଗାଇବା**

අනෙකුත් ප්‍ර විෂයයන් .

॥ ॐ नमो भगवते वासुदेवाय ॥  
 [VII. 11]

കുറിപ്പ്: ചിത്രം നശിച്ചു

കമ്മിറ്റി അംഗം കമ്മ. . സെക്രട്ടറി

ಕಿರುಕ ಪು. : ಮೂರು ಕಡಲುಗಳು.

የገንዘብ ስጦታ ለገንዘብ ስጦታ

ಕಡಾಳು :: ಕವಿ ಕವಾ ಕ  
[VIII. 7]

ಪ್ರತಿಭಾ ಕವಿತೆ ಕವಿತೆ<sup>c</sup> [VIII. 7]

∴. ಕೊಡು.ಗೂ ಕಿಡುಗು ಕೊಡು.ಗೂ

ב. מלך המלכות המלכות המלכות [ix. 11]

ചതർക്ക കഥ . കർമ്മ കർമ്മ<sup>d</sup> [IX, 11]

**۱. محکمہ کی طرف سے**

നമസ്കരം

۱۰ اقسام قلوب - مباحثہ ۱۰

കുറയ്ക്കുകയും ചെയ്തു

..പത്താം ..നമ്പർ മാർച്ച് ൧൯൫൭ [x. 5]

<sup>a</sup> : கிடைத்த 0.

<sup>b</sup> ~~Kunz~~ O, om. C.

<sup>c</sup> ചരികുല O.

<sup>d</sup> **ചരിത്രം 0.**

$\therefore \angle A = 0^\circ$

ඒක .කථාකතෘගේ කතෘත්වය  
 කතෘත්වය ලෙස කතෘත්වය වූ කතෘ  
 කතෘත්වය .කතෘත්වය කතෘත්වය  
 කතෘත්වය කතෘත්වය කතෘත්වය  
 කතෘත්වය කතෘත්වය කතෘත්වය

[II. 9]

කතෘත්වය .කතෘත්වය කතෘත්වය  
 කතෘත්වය කතෘත්වය කතෘත්වය  
 කතෘත්වය කතෘත්වය කතෘත්වය

කතෘත්වය කතෘත්වය කතෘත්වය [K] 9

කතෘත්වය කතෘත්වය කතෘත්වය [III. 1]

කතෘත්වය කතෘත්වය කතෘත්වය

කතෘත්වය කතෘත්වය කතෘත්වය [C] 1

කතෘත්වය කතෘත්වය කතෘත්වය

කතෘත්වය කතෘත්වය කතෘත්වය [IV. 1]

කතෘත්වය කතෘත්වය කතෘත්වය

කතෘත්වය කතෘත්වය කතෘත්වය [IV. 11]

කතෘත්වය කතෘත්වය කතෘත්වය

C. f. 208. v. 2.

කතෘත්වය කතෘත්වය කතෘත්වය

කතෘත්වය කතෘත්වය කතෘත්වය

කතෘත්වය කතෘත්වය කතෘත්වය [V. 11]

කතෘත්වය කතෘත්වය කතෘත්වය

<sup>a</sup> වූ altered to වූ O.

<sup>b</sup> කතෘත්වය \ O ... කතෘත්වය \* O.

<sup>c</sup> වූ CO, originally වූ in C.

වූ O.

කතමුණා<sup>a</sup> . කතමුණා  
 කතමුණා කතමුණා  
 කතමුණා කතමුණා  
 කතමුණා කතමුණා  
 කතමුණා කතමුණා  
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 කතමුණා කතමුණා  
 කතමුණා කතමුණා

C. f. 208. v. 1. . පිටිනි කවි කතමුණා කතමුණා<sup>a\*</sup>

කතමුණා කතමුණා  
 කතමුණා කතමුණා  
 කතමුණා කතමුණා  
 කතමුණා කතමුණා  
 කතමුණා කතමුණා  
 කතමුණා කතමුණා  
 කතමුණා කතමුණා  
 කතමුණා කතමුණා

ක  
 [I. 1]

ක  
 [I. 5]

<sup>a</sup> MS. කතමුණා.

<sup>b</sup> Hebr. x. 34.

<sup>c</sup> Hebr. xiii. 19.

\* University Library, Cambridge, Add. MS. 1700 (C), New College Oxford MS. No. 333 (O).

<sup>d</sup> කතමුණා O.













לתינע נלעג נחבדע.

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נחבדע נחבדע נחבדע נחבדע 23

נחבדע נחבדע נחבדע נחבדע

וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

9

תָּחִיב לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

10 וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

11 וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

12 וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

13 וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

14 וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

15 וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

f. 216. r. 2. וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

16 וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

וְעַתָּה יִשְׂרָאֵל. מִיָּמֶיךָ עַד

9

לְהַשְׁמִיעַ אֶת הַמִּשְׁמָע:

17

2 לַיְבוּשׁוֹ נִחְשָׁה לֵב הַלֵּב.

כִּי מִתְּנָה לֵב הַלֵּב נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

f. 216. r. 1.

3 נִחְשָׁה לֵב הַלֵּב. כִּי מִתְּנָה

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

4 נִחְשָׁה לֵב הַלֵּב. כִּי מִתְּנָה

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

5 נִחְשָׁה לֵב הַלֵּב. כִּי מִתְּנָה

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

6 נִחְשָׁה לֵב הַלֵּב. כִּי מִתְּנָה

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

7 נִחְשָׁה לֵב הַלֵּב. כִּי מִתְּנָה

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

לִחְשָׁה לֵב הַלֵּב. כִּי מִתְּנָה

8 נִחְשָׁה לֵב הַלֵּב. כִּי מִתְּנָה

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

9 נִחְשָׁה לֵב הַלֵּב. כִּי מִתְּנָה

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

וְתִלְכֵּם כִּי תִלְכֵּם נִחְשָׁה.

25 ਸ੍ਰੀ ਮਾਤਾ ਦੇਵੀ ਦੇ ਨਾਮ ਅੰਤਰਿਯੋਗ :  
ਅੰਤਰਿਯੋਗ : ਅੰਤਰਿਯੋਗ ਦੇ ਨਾਮ :

३३. कथं नृणां चित्तं नृणां चित्तं नृणां चित्तं  
 ३४. कथं नृणां चित्तं नृणां चित्तं नृणां चित्तं

26 മഹത്വം കൈവന്നു. അതിനാൽ

කැප කළ කාට් : කැප කළ  
 කැප කළ : කැප කළ

27 **לכבוד : כלל של לעולם : .**  
**ואם אתה חובד אתה : לה כלשהו .**

הם הולכות שני אחי. מהם  
לעולם השלם והנצחיים

[illegible]

הַיְיִשִּׁים הַיְיִשִּׁים הַיְיִשִּׁים  
וְהַיְיִשִּׁים הַיְיִשִּׁים הַיְיִשִּׁים

১৯৭৬ সালের ১৫ আগস্ট  
 ঢাকা, বাংলাদেশ

מחשבותיו על חכמה      מחשבותיו על חכמה

مجلسه اولیٰ کے محضر حاضرین کی فہرست  
۱۔ مولانا محمد علی صاحب

۱. فلسفہ کی تاریخ کا مطالعہ  
 ۲. فلسفہ کی تاریخ کا مطالعہ

ಕರ್ನಾಟಕ ಸರ್ಕಾರ. ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು. ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು. ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳು.

17 [පිටි කළ] කළ. කළ. කළ. කළ.

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18 කළ. කළ. කළ. කළ.

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19 කළ. කළ. කළ. කළ.

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21 කළ. කළ. කළ. කළ.

f. 215, v. 2.

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22 කළ. කළ. කළ. කළ.

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23 කළ. කළ. කළ. කළ.

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24 කළ. කළ. කළ. කළ.

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**f. 215. v. 1.**

10 نمبر - معارف و اُدب کے مسائل

മഹാ വിപ്ലവം എന്ന് പറയുക. പക്ഷം

മലയാളം . മലയാളം . മലയാളം

حکومت و خصوصاً

**\* .ml 꺾ാച്ചെല ചൊരിയ.**

11 **ਜਾਂ ਸਮੇਂ ਸਿਰ ਹੋਵਾਂਗੇ ਤਾਂ ਆਪਣੇ ਆਪਣੇ ਘਰ ਆਵਾਂਗੇ**

കിരളം കി . ചിറം അ

•ကစားနည်း၊ ကျန်းမာရေး၊ အားကစားနည်း

ਕੀਰਤ ਕੀਰਤ ਕੀਰਤ ਕੀਰਤ ਕੀਰਤ

കുറിപ്പ്: ചിത്രം നഷ്ടമാകാതെ വരിക

கக : கதாசு. கமி. கதாசு. கதாசு.

המחנה האזרחי. חלק מהם

لکھنؤ میں مقیم رہا کرتا تھا

13 ကမ္ဘာ့ကုမ္ပဏီ . ကမ္ဘာ့ကုမ္ပဏီ .

خبره لقله ولله . كمنه وله

ಕೂಡು . ಪುಟ ೧೧

14. وہ مکالمہ : کہ جس سے

زیرمیں سے جانے والے

ॐ नमो भगवते वासुदेवाय ॥

15. ان زنگنه در خصوص کربلای ۲

• ଅକ୍ଷର, ଅକ୍ଷର, ଏ ଶବ୍ଦର, ଏ

॥ श्रीगणेशाय नमः ॥

מלך המלכים

16. ۱۴۰۲ ق. ۱۲۰۲ ش. ۱۲۰۲

[ت] ر ف ل و م ن ه ح ط ظ ث ذ ز س ش ص ض ط ب ج د خ ه و ز ح ط ظ ث ذ ز س ش ص ض ط ب ج د خ ه و ز ح

$$n = \frac{m}{\rho} = \frac{0.789}{1.0} = 0.789$$







כתיב חלף וכתב

31 לפי שכתב מכתב. כתיב

והוא כתיב וכתב וכתב

לפי שכתב חלף וכתב

והוא כתיב וכתב וכתב

חלף וכתב וכתב

32 וכתב וכתב. וכתב וכתב וכתב.

והוא כתיב וכתב וכתב

והוא כתיב וכתב וכתב

והוא כתיב וכתב וכתב

והוא כתיב וכתב וכתב

33 וכתב וכתב. וכתב וכתב וכתב

והוא כתיב וכתב וכתב

והוא כתיב וכתב וכתב

34 וכתב וכתב וכתב וכתב וכתב

והוא כתיב וכתב וכתב

והוא כתיב וכתב וכתב

והוא כתיב וכתב וכתב

35 וכתב וכתב וכתב וכתב וכתב

והוא כתיב וכתב וכתב

והוא כתיב וכתב וכתב

והוא כתיב וכתב וכתב

36 וכתב וכתב וכתב וכתב וכתב

והוא כתיב וכתב וכתב

והוא כתיב וכתב וכתב

37 וכתב וכתב וכתב וכתב וכתב

34. Cod. וכתב.

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 חיה חיה חיה חיה חיה

כחיה חיה חיה חיה חיה 29

כחיה חיה חיה חיה חיה

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כחיה חיה חיה חיה חיה

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